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ACIES ORDINATA

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ISSUED BY THE

:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

THE DUTIES OF SODALITY DIRECTORS

The sources from which the duties of Directors can be determined, are the documents issued by the Roman Pontiffs for the Sodalities, as well as the instructions and determinations of the Fathers General of the Society of Jesus, and approved customs.

The said duties however are only implicitly and virtually contained in the sources just named: very often only the rights of the Directors are enumerated, from which their corresponding duties may be deduced. Nowhere are they grouped together and arranged in order.

It is the Bull "*Laudabile Romanorum Pontificum*", issued by Benedict XIV on February 15, 1758, which affords the principal source of those duties, and which sets out in the following language with brevity and clearness what the Pontiff's predecessors had determined and had stated more at length:

"The Sodalists or brethren are bound to be obedient in everything to the General for the time being of the said Society, or, in his stead, to the Directors that have been or shall be assigned by him. It pertains to the General himself, or to the person deputed by him, to draw up and make rules, statutes and decrees; all of which may be modified by the General or by the Directors deputed by him; and the Sodalists or brethren are bound to observe them inviolably."

From this, it is evident that Directors have full power to direct, govern and administer their Sodality in material as well as in spiritual affairs; moreover they have a certain power to make special laws, statutes and decrees, subject of course to certain general laws and dependent on instructions given them by their lawful superiors.

Since therefore everything depends on the will of the Director, it is clear that it is his duty to direct, govern, determine and administer everything either mediately or immediately. Without him, that is, without his suggestion or approbation, nothing can be lawfully done in the Sodality.

Now this has often been declared at length in the directions given by the Fathers General of the Society, manifested in legitimate customs and confirmed by lawful practice.

In the following paragraphs, an attempt has been made to give an orderly statement of all the duties of the Director, treating first his *general* and later his *specific* duties.

I The more general duties of the Sodality Director.

1. Before everything else, Directors must acquire a clear and exact idea of the Sodality.

Hence they must be properly instructed concerning the purpose of the Sodality, its constitution and laws, and the right method of governing it. What causes the greatest detriment to the Sodalities is the fact that unskilled men undertake to direct them.

On the other hand, as it is hard to find proper instructions for Directors in print, such instructions should be prepared as soon as possible. (1)

For this purpose Rev. Father Bangha prepared and published: **Handbuch fuer die Leiter der Marianischen Kongregationen,** Marianischer Verlag, Innsbruck, 1926: pag. 424. 10 shillings Austrian.

It is now being translated into French.

2. *Directors must acquire a high esteem of the Sodality and deem it an institution of the greatest importance.*

Hence they should know, at least in brief, the history of the Sodality, and should read about the excellent fruits which have been obtained with the help of the Sodalities.

One often hears Directors say that the Sodality is no longer fit to overcome the difficulties offered by the world. But can any good be hoped for if the very Directors of the Sodality hold such an opinion?

3. *They must acquire the genuine spirit of the Sodality and diligently and constantly foster it.*

Therefore they must be intensely devoted to the Blessed Virgin Mary. Hence, too, they must strive earnestly to lead lives of Christian perfection and to be filled with apostolic zeal. For how shall they direct, govern and inspire their Sodalists in these matters, if they themselves be herein deficient?

It would be well therefore for Directors to prepare themselves for their high task with works of piety and spiritual exercises specially undertaken for this end; or at least, they ought to be given some conferences on the subject. The latter method of preparation has given good results in some places where the conferences are given after spiritual exercises.

4. *Finally, that they may be the "pattern of their flock", let them give themselves to the Sodality and all its interests with their whole soul.*

Just as the soul vivifies the whole body, so the Director should be at once the soul and the model of his Sodality in all its parts and in all its affairs. But just as the soul does everything through the members of the body, so the Director should strive to effect almost everything through the action of the Sodalists. Whatever is done in the Sodality independently of the Director, little by little turns to the detriment of the Sodality, while on the contrary, if the Director wishes to do everything himself, the Sodalists become lukewarm.

II. Specific duties of the Director.

The special duties of Directors may be reduced to two heads: the first are those by virtue of which they are bound *to obtain and foster the genuine spirit* of the Sodality. The second are those by virtue of which they are bound *to promote strict discipline* in the Sodality.

1. Now with regard to the first, the following duties may be enumerated.

A) *It is a most strict duty of Directors to animate the Sodalists to a life of perfection through talks and sermons.*

If Directors keep this duty of theirs in mind they will never lack proper matter for their talks; for if the Sodalists are to be advanced in perfection, they must be a) *instructed* in the truths of faith; ordinary *doubts and difficulties* must be solved for them; and they must be brought to know *the purpose of the Sodality*, its rules and the means it uses to attain its end;

b) they must be moved to give *special honor to the Blessed Virgin Mary;*

c) they are to be introduced to a life of *spiritual perfection;*

d) and *apostolic zeal* is to be carefully fostered in them;

B) *Directors are also bound to foster the genuine spirit by private conversation with the Sodalists as well as by public talks.*

Therefore the Director should have a card index of the Sodalists on which he can make necessary notes. He should give the Sodalists an opportunity to talk with him on spiritual matters.

C) *Directors should give retreats to the Sodalists.*

This duty however can be exercised by others.

D) *One very important duty of Directors is to take care that the Sodalists acquire solid virtues.*

The inconstancy which manifests itself in Sodalities, proves that the members were not properly exercised in the virtues.

E) There are other duties of this sort, but it will suffice to mention *fraternal charity, which the Director, must promote among the Sodalists in the best way possible.*

2. Under the second head fall the duties by which discipline and order are promoted in the Sodality. Such are:

a) *To make special rules adapted to the circumstances of the Sodalists, if such are needed, and if any be already in existence, to see that they are diligently observed.*

The Sodality will never have a certain, fixed way of living if the new Director neglects the special rules and begins all over again, as if his predecessor had done nothing.

b) *It is by all means the special duty of Directors to prudently admit Sodalists and to cautiously dismiss the unworthy.*

To admit indiscriminately every person who expresses a desire to enter the Sodality is not prudent. The great deeds of the Sodality in the past and its fame never came from the number of its members but from their virtues. The Sodality which admits members indiscriminately and tolerates the unworthy, exhausts all its strength in trying to cure its own defects, and can hardly do anything for the good of outsiders.

c) *Directors ought to instruct and encourage the*

Sodality officers so that they will diligently fulfill their duties.

Hence either before or after the meetings, they should treat with the officers concerning their duties.

d) It is the Directors' business to watch that Sodalists who have once entered the Sodality, never become separated from it.

Therefore the names of the Sodalists should be kept in the Sodality records; certificates of membership should be given to those who move away; and those who are legitimately absent should be encouraged by letters.

e) The Directors should take care that the Sodalists are faithful in attending the meetings, that they take part in the Sections and the Academies, etc.

All these things, however, as was noted above, should be accomplished by Directors through the officers.

From what has been said, the importance of the Director's office in the Sodality is plain.

"To keep the primitive vigor of the Sodalities," as *Father General Vitelleschi* wrote to superiors on October 8, 1631, "I vehemently exhort you that in assigning offices, your first care be for this (i. e. the Directorship of the Sodalities); and that the office be not committed to the man who is probably of the least use in the ministry and always a candidate for rejection, but that it be given to the very best."

And *Father General Retz,* in his letter of January 18, 1749, wished it to be especially enjoined on Superiors that no one should be put at the head of Sodalities except with the most careful choice... lest through the inability or negligence of Directors, the results hitherto gained in souls should be lost.

Apt Directors therefore should be put in office; but their duties should be clearly determined and they should not be left to themselves, but directed by their lawful superiors. With proper Directors, primitive vigor will return to the Sodalities and they will promote the greater glory of God.

(The Editor begs Directors for an expression of their opinions on this most important matter).

The Catholic Alumni Sodality, of Philadelphia, Pa., U. S. A., has arranged a series of lectures to be delivered twice a month in the Auditorium of St. Joseph's College. The speakers are all experts in their subjects. Sodalist volunteers take care of guests. Expenses are to be covered by contributions of 5 dollars or more paid by Sodalists. For 15 events a membership card was issued for ten dollars, which would admit the member and another person. The subscription for each separate evening was fifty cents. Some of the subjects were: "*Mexico*", "*Errors of the Protestant Bible*", "*An Evening with Schubert*", "*Damascus*"; "*The Inquisition*".

LAËNNEC, SODALIST.

René Théophile Hyacinthe Laënnec (1781-1826) is famous in the medical world as the inventor of the stethoscope and for having done very much to perfect the art of auscultation. Long and tedious investigations were necessary to prove the connection between the sounds heard through the stethoscope and the different diseases. Last year, the centenary of his death, was very generally observed especially in France.

It was on May 27, 1803, when Laennec was 21 years of age and had just received the great prizes of Medicine and Surgery, that he was admitted into Father Delpuits' famous Sodality for young men in Paris. It was the custom for the members of that Sodality to search for promising candidates, and Laënnec was brought in by the distinguished physician Dr. Bayle.

As Dr. Pierre Barbet writes in "Etudes" for December 5, 1926, Bayle was not only a remarkable anatomist; he was also a fervent Catholic. ***** (In the Sodality), Laënnec found numerous and brilliant comrades of the School of medicine such as Maisonneuve, the surgeon, and Cruveilhier, the marvelous anatomist, Recamier and so many others, the flower of the young medical men of the city, all impregnated with Catholicism in spite of official atheism, and devoted to works of charity.

There had been little Christianity in the atmosphere in which Laënnec had come to manhood, but he was very sincere and true in his judgments and he did not hesitate to follow the Catholic faith, once convinced of its truth. Once in contact with the Sodalists, Laënnec learned much, was edified, and in 1803, in his joy at having at last found solid ground and reasoned convictions, he wrote to his father:

"*Provided I can live and make myself useful, I shall be content. Fortune, glory, and the most brilliant success, as I have often felt, cannot satisfy the heart of man. "Gloria mundi peribit, veritas Domini manet in aeternum." I have turned towards Him who alone can give true happiness. Your son has entirely returned to the bosom of religion.*"

"Such was to be henceforward the program of his life and the basis of all his acts: *to be useful to men and to glorify God in his works.* He could have signed the expression of his friend and fellow-Sodalist, Cruveilhier: "*A book of anatomy is the most beautiful hymn which has been given man to sing, in honor of the Creator.*"

Pope Pius VII, when this little group of Catholic physicians was presented to him some days after the coronation of Napoleon, was astonished to see how it had developed in such unfavorable circumstances. "*Medicus pius*" he said smilingly, "*res miranda.*" And nevertheless that group was in full Catholic activity. Every Sunday, they met together to hear the Mass of Father Bourdier Delpuits, after which they arranged their visits to the poor and sick. Then there followed a conference by one of them on some dogmatic or practical subject.

And there still exists the manuscript of a remarkable conference written by the Sodalist, Dr. Laënnec, on the text: "*I am the way the truth and the life... no one*

comes to the Father unless by me." (It was reprinted in a brochure by Doctor Henri Bon.) The familiarity with Scripture which it shows, evidences frequent and thougtful reading of the sacred volume.

His waiting-room in Paris was known among his clients as the *"little oratory"*, because the only furniture was a crucifix, a kneeling bench, and some chairs.

According to his engagement as a Sodalist, Laënnec was not only pious in private; he was openly so, taking part in public religious functions.

In 1814, he had many Breton soldiers under his care at the Hospital of the Salpêtrière. As they did not know French, it was the Doctor who preached to them and kept up their faith; he wrote out a Breton translation of a French chaplain's exhortation and then trained the chaplain to recite it intelligibly. While thus ardent in faith and practice, he knew nevertheless how to keep silence when he felt that his hearers would not heed him.

His devotion to the poor was boundless. Though sick himself, he spent 40 nights at the side of a sick person who was far from rich.

His death was worthy of his life. *"For the last two months,"* he wrote his father on June 28, 1826, *"I have been trying to cleanse my soul and by the grace of God, I seem to desire more to appear before Him now than at any other time."*

Having received Extreme Unction on August 6th, he responded when he could, to the prayers of the priests who watched with him. About three in the afternoon of August 13th, he came out of a coma, took off his rings and put them on the table by the bed. *"What did you do that for?"* they asked him. *"Someone would have to do me the service soon; I do not wish to give them the trouble."* Two hours later, he had given his soul back to God.

No wonder that the model proposed to the Medical Society of Saint Luke, should be the Sodalist Laënnec.

("Les Cahiers Notre Dame" December 8, 1926
and "Etudes" December 5, 1926.)

SODALITY RULES ON ACTIVITY.

A great deal is said in the « **Acies Ordinata** » *about the Apostolate of Action which should be exercised by Sodalities. But after all, the Rules of the Sodality are the most authortiative statement of what Sodalities should be and do. Let us see then just what the rules prescribe as to activity.*

RULE 1. — (The Sodality) seeks to make the faithful **zealous**, as far as their condition in life permits, to **save** and **sanctify** their neighbor, and to **defend the Church** of Jesus Christ against the attacks of the wicked.

RULE 12. — Our Lady's Sodality aims at procuring the greatest possible holiness for its members and at **extending to many others** their salutary influence for the good of souls.

It must, therefore, labor by various means to **lead them to practice works of charity** towards their neighbor.

The chief of these works are the teaching of **catechism**, visiting the **sick in hospitals** and those confined **in prison * * * or others like these,** as the circumstances of our times may in different places require.

RULE 13. — To do these works * * * form particular **Sections,** each with an **organization** and life of its own, though always subject to the governing authority of the Sodality.

RULE 27. — (In the Act of Consecration of St. John Berchmans):

*"I firmly purpose never * * * to permit others to do anything against thy honor.*

(In that of St. Francis de Sales):

*"I firmly purpose to * * * do what I can that all may render faithful service to thee."*

RULE 42. — It being in keeping with the spirit of the Sodality, as was said in Article 3, to establish particular **Sections** to foster piety in the Sodalists themselves and to give **exercise to Catholic zeal and charity**, it is very desirable that all the Sodalists should take an **active** part in some one of the Sections, and where circumstances permit, it will be good to make this **of obligation** * *

RULE 43. Let all be careful, as far as they can to exercise their zeal even **in private, in spiritual and corporal works of mercy** and especially by **drawing to the Sodality** those whom they deem fit. In this way each Sodalist will be **a true apostle.**

LETTERS TO THE EDITOR

Dear Reverend Father,

Having to teach classes predominantly non-Catholic in this College, I was happy to be entrusted with the direction of the Sodality.

As a scholastic, I had been following with intense interest the various articles of the *"Acies Ordinata"* since its inception. V. R. F. General's appeal in the very first issue for the formation of an elite, fell in with my own ideas which I had written up a few weeks before.

Grievously pained at the little progress of our holy religion in India and at the ravages wrought by rationalism and religious indifference even among those that had received their education at our hands, I had formed for myself the conviction that salvation for our people lay with the creation of a picked few. The best way to prepare these few, I thought, was the giving of the Spiritual Exercises with their true spirit and method, as well as the formation of a handful of Sodalists penetrated with the spirit of the Sodality.

I was therefore, as you may guess, only too happy to have a Sodality to direct. But from the first, I let it be known that I would exact the observance of the rules and would closely follow the directions of the *"Acies"*.

Rev. Father Rector practically gave me carte blanche in this respect; and so I was able to introduce some changes more conformable to the rules.

There had been only one Sodality for all the Catholic students young and old, and hence the numbers were too unwieldy. The smaller boys were therefore formed into a separate Sodality, and I continued with the University students 16 to 22 years of age. We have about as many probationers as members.

I have found that the use of the full ceremony of admission impresses all with its solemnity and leads

o the very useful conclusion that, to be taken as a Sodalist is not a mere formality, but the acceptation of a serious though very consoling obligation.

In my weekly instructions, I never tire of laying before my youthful Sodalists the high privilege conferred on them of being specially sons of Mary, urging them at the same time to show themselves by their lives to be in fact the picked from among the boarders of this College; this is the surest way, I tell them, of influencing "sensim sine sensu" the Hindus of their own age in whose midst they sit in the various lecture halls.

I find that the generality of my Sodalists have real good will: to help them in striving after the high standard they are called to reach, I have begun to insist on one help after another given by the rules. The first rule I insisted on was the **36th** about having **a spiritual father.** (But if a priest is to have sufficient time for spiritual direction, he must not have too many irons in the fire). Most of the Sodalists observe the aforesaid rule, some of them every week; and spontaneously too.

Following the annual three-days retreat, I spoke of the **34th** rule, which suggests at least **fifteen minutes of mental prayer.** Till then, my Sodalists seemed not to have even heard the name. In my conference, I combined the second mode of prayer with the Ignatian theory of colloquies. Taking a passage at random from "*The Imitation of Christ*", I showed how easily they could "talk" with our Lord for a quarter of an hour I made good use of the suggestions you had given last year on the subject in the "*Acies*" (Feb. 1925, p. 11). Several of my Sodalists told me they liked the method of prayer, and were observing it. If they could keep up the habit during vacations in their villages, how many evils they would certainly escape Boys are generous, and I fondly hope that our Lord will help my university Sodalists to come back from vacation without having grieved their good Jesus!

Only a few weeks back, I supplied the Secretary with the three note-books of which you spoke in the "*Acies*" (June 1926, p. 25).

I have introduced rather a novel way of gathering the **contributions** which the Sodalists have to pay according to **rule 46**. What I want to foster among our Indian youth — "The hope of the Kingdom of Christ in India" — is the practice of **self-denial for a supernatural aim.** I have asked my Sodalists to deprive themselves weekly of just a little of their pocket-m oney As most of our boys are very poor, and are allowed just a little pittance, to cut away from it even a trifle really costs. My appeal to their generosity has had more success than at first I imagined it would have. Really, young boys are generous.

Some have even come forward with small donations for an object I recommended to them in an instruction. Now that this institution is rising in importance, I think we should regularly hold **vocation retreats** for those young men who are going to write the public examinations. Last year, I preached a five days retreat; but my desire is to go up to eight days (some students have already expressed their liking for it), and to make the retreat as closely as possible according to St. Ignatius' instructions. For this purpose, I thought it would be useful if each exercitant could be supplied with a copy of the "*Spiritual Exercises*" in English. I wanted therefore some 25 copies, and appealed to the Sodalists for funds, and have already got money for a few copies. I intend later on to appeal likewise for copies of the "*Imitation*".

Yours in Domino,
A. B. C.
(India)

THE SODALITY IN SEMINARIES

"*Like priest, like people*" says an old proverb. "*Like Seminary, like priest*", say we. The Seminary is a "*great work*", as Solomon's temple was. The attention given it by all the Popes and Councils shows this. Hence the care of seminary directors to use every apt means for educating clerics. That is why Sodalities were founded in the Santiago Seminary as well as in others. Experience has proven it to be one of the surest and most powerful means to form good, zealous priests.

"*Are Sodalities useful or necessary in Seminaries, where so many acts of solid piety are already prescribed?* They are, because they foster in a most special manner devotion to Mary. In the charity, purity, humility, and self-denial of Mary, the Seminarian sees the mirror of priestly virtues.

The Blessed Virgin is the Queen of the Church militant, whose chiefs are the priests, and in the Seminary, the Sodality aids the superiors and teachers, the institutions and rules, to place Mary under her many titles (all related to the clergy) before the eyes of the future priest, to increase his sincere devotion, deep piety and unlimited confidence towards her.

The Seminary, the novitiate of the priesthood, is the school of the apostolate. The Constitutions of the Sodality say that the Sodalists should love one another as tenderly as brothers. Therefore they will be filled with zeal for one another's spiritual and temporal good, and love is the soul of all the Apostolate. What a vast field this opens up!

Finally the Sodalities in Seminaries *teach the future priests how to organize them.* This is not the least of the advantages of the Seminary Sodality, for the Seminary Rector sees in the Seminarian, the pastor of a parish of many souls, perhaps even the bishop of a diocese, or the spiritual leader of a whole people.

(Cf. Father John Subercaseaux, Rector of the Seminary of Santiago, Chile. "Ephemerides Marianas").

The above is *the theory.*

Anyone who wishes to see *the practice* may consult the elaborate Yearly Report of the Sodalities of the Pontifical Seminary, Villa Devoto, Buenos Aires, Argentina, or the "*Acies Ordinata*", English Edition, for March 1925 page 29.

VALUE OF MONARCHICAL PRINCIPLE IN A WORKINGMEN'S ASSOCIATION

The Association for Old Pupils of the working-clas· and the **Sodality of Our Lady** in *the Catholic Institute of Arts and Industries* of Madrid, Spain. This industrial school founded and managed by the Society in Madrid has two classes of students, one of which prepares itself for the profession of engineers and the other for humbler occupations. The latter are the working-men or " obreros „.

Eight years ago, an old boys' association was founded by the Fathers for the working-men, which was kept quite apart from their Sodality. A similar association founded for the graduate engineers had its ups and downs, but today it is yielding excellent results.

On the contrary the Working-men's Association, (which was long conducted on the democratic lines of the ordinary alumni society) degenerated more and more into a mere mock parliament. Various efforts were made by the Fathers to reorganize it on the lines of other working-men's associations of democratic character, but without result. The Fathers were forced to conclude that the education and inclinations of the Madrid working-men and the atmosphere in which they live, really do not permit them to rule a self-governing body without making many mistakes and wasting a great part of their time. It enchanted these workingmen to rise in meeting before their companions and demand that the Executive Committee give an account of their actions, or complain that unfit men were appointed for certain offices. And when an official thus molested would resign, all were overjoyed with the prospect of an election. To play at being parliamentary deputies, to hear themselves referred to as *" the honorable gentleman who has just spoken, etc.,* had such attraction for these working-men that no social work whatever could be done by the Association.

Hence the Fathers decided three years ago to make a radical change. The Old Boys' Association and the Sodality were to be one and the same. So two Sodalities were formed, one for actual pupils and another for graduates, both being ruled by the statutes of the Sodality: probation, reception ceremony with imposition of the medal, promise to observe the regulations, the conduct and piety necessary in all Sodalists, besides assistance at the religious practices required of every Sodalist.

This system weeds out the inconvenient and disorderly elements. Moreover, it gives the Association a pious character, has a wonderfully beneficial effect on the operation of the Association, and in virtue of the rule of the Sodality, puts the appointment of the officers absolutely in the hands of the Fathers, as well as the administration and the initiative, leaving the Sodality nothing to tend to except the social, charitable and religious activities.

So too the association has Sections which are adapted to the education and mentality of its members.

For instance, there is the **Charitable Cooperation Section**. They search out old boys who are sick or incapacitated, visit them at home or in the hospitals, bring them gifts or help them from collections made among Sodalists and friends. For example, they helped 17 little street-arabs by furnishing them tools to work with. They search for positions for the unemployed and do their best to bring back to the right path former companions who have fallen away from the faith or become immoral. It is quite wonderful what good they do and how readily they contribute to their brothers in need.

The Employment Bureau receives all applications for work and keeps a file in which appear the aptitudes of each, their studies, and testimonials; when required, the Bureau seeks information as to conduct in previous employments. All old boys, even non-Sodalists, may become members of this section, their only obligation being to contribute to the section's expenses a day's wages for every new position obtained through the Bureau. The Bureau is not obliged to follow any order in naming individuals for a position, but they suggest the person indicated by the Director of the working-boys' school who consults the professors as to the candidate's qualifications. When a man is employed, leaves, or is discharged, the Bureau asks information about his conduct.

Naturally an employment Bureau of this sort is much more acceptable to employers than others, since it has behind it a school which educates the future working-man and which studies his aptitudes

The Employment Bureau has made itself much more useful by organizing the two following sections: The **Office of Vocational Guidance** and **the Study Club**.

In the first, a written record is kept of the student's course and of all the data concerning him, so that on graduating he can be advised what suits him best, or even before graduating, he can be counselled to give up mechanical work and take to business or the like.

In **The Study Club** which meets monthly, some member explains a technical point, others present their difficulties and if the presiding officer cannot solve them, they are referred to the Engineers' Association, which always has a representative present.

This section has charge of the circulating Library, the books of which are sent even to the provinces.

The Legal Bureau is an important complement of the Employment Bureau. It often happens that working-men are unjustly treated by their employers. In such cases, the last thing they think of, is to go to court. Either they bear the injustice, or they protest that there is no justice except for the rich, or they go to the People's House (Socialist) which has a very well manned and equipped office of this sort, which always wins its cases, leaving the working-men under the persuasion that victory was due to the power of and the fear excited by the People's House. This system keeps the workingmen in a spirit of protest and rebellion against present social conditions and makes them hope for everything from "the revolution" and force, for they do not understand and they hope for nothing from legal measures. Moreover, if a lone workingman, and still more if a boy, has recourse to the industrial courts on his own account, he is usually badly received, ignored, put off with infinite delays and the red tape which he hates.

Our workingmen have perfect confidence in the So-

dality's Legal Bureau; their complaints are examined immediately according to the existing legislation, and if they are right, they are taken to the proper tribunal where we have friends who receive them very well.

The last suit gained by the Legal Bureau made a great furore among the workingmen. A boy had been discharged unpaid and without notice, and no one would listen to him. But through our Bureau not only did he receive his wages and damages, but his employer was forced to pay certain arrears of taxes, so that in the end his injustice cost him dearly.

The Bureau also tends to the legal formalities incident to the marriage of the workingmen and obtains certain privileges and rebates for them.

The Military Instruction Section gives instruction to the recruits of each year which fits them for posts as non-commisioned officers, etc., or obtains them a reduction of the time of service, a very valuable consideration for a poor man who can earn nothing in the army.

There is a **Mission Section** which contributes a little sum annually.

The Sodality, properly so called which carries on these sections has only **117 members,** while there are about as many more non-Sodalists in the Sections.

Every week there are about 100 Communions. At the last Easter Communion there were 500 workingmen.

The vast importance of the social work done through this Sodality and the Catholic Institute of Arts and Industries (I. C. A. I.) can be seen on reflecting that it deals with **a social class which has no other contact with religion** than the Institute. The basis of it all lies in the *solidity of the technical instruction* received in the Institute. The best mechanics, even Socialists and Communists, know and repeat that workingmen learn here better than elsewhere. *Thus contact is made with factories and workshops which had become inaccessible to the priest.* Every competent workman turned out by the school is an influence against atheism and socialism; this is eminently true when he is good and pious as well as dexterous in his trade. But even in cases where he is deficient in religion or morals, he never denies that he learned what he knows in the Institute.

CHRONICLE

Trichinopoly, St. Joseph's College, November 3, 1926. - Mr. T. S. Sundaramaiyer, was a Brahmin convert student of this college, baptized 24 years ago. He had shown real heroism when, as a young man of 18, he had the courage to separate himself from beloved parents, brothers and sisters, to join the community of Brahmin converts in this town, and to expose himself to the mocking ostracism and vexations of all kinds, which are the lot of the converts.

His father tried all possible means to make him apostatize, and ultimately threatened him with death, saying that he would be shot dead. but the young man answered: "*It would be the best thing that could happen to me.*" He was not heartless, far from it, and could not help weeping when he saw his parents weep, but he was a man of character, and nothing could make him swerve from duty. He married the daughter of our first heroic convert, the late Mr. Mahadar Aiyer, and leaves seven young children. In him, the Brahmin Catholic community loses its pillar, its best man, a truly sincere, pious and charitable Christian, a *fervent Sodalist* of Our Lady, several times, I should say perpetually elected and reelected as Councillor of the Sodality. He died at the age of 42 from galloping tuberculosis.

Quite lately he wrote to me: "*I am not afraid, or in any way disturbed by the thought of death. I have been flooded, as it were, by God's grace, and even in my worst moments of suffering, I have been able to say easily: Lord, Thy will, not mine, be done!*". He held a very responsible position in the South Indian Railway, being Head Cashier, and was held in great esteem by all his superiors. Our Brahmin converts, and myself, are all inconsolable."

(L. Lacombe, S. J.)

Loyola University (Chicago) Sodality Helps Catholic Press. Rev. Joseph Reiner, S. J., dean of the College of Arts and Sciences, Loyola University, Chicago, wrote (in November) that the Sodality there is training its members in the lay apostolate. Its **Literary Section** alone has five committees: one on the sale of periodicals; a second on the spread of Catholic reading-matter; a third on distribution; a fourth on public libraries and a fifth on contributions.

The committee on sales disposes, each week, of 220 copies of "*America*". During the month of December the "*Commonweal*" will be substituted and the students will thus become acquainted with two of our foremost Catholic magazines. Among the monthlies, the sodalists naturally give preference to "*The Queen's Work*" though students must become acquainted with other magazines such as the "*Catholic World*", through class exercises which require the study of articles that appear in them. The weekly Catholic newspaper is brought to the attention of the students by means of clippings which are hung on the bulletin board, a placard which urges the students to "Read the *New World*", the diocesan organ, etc. Sometimes a complete edition is conspicuously displayed in the corridor.

The committee on contributions helps along directly inasmuch as it seeks to send items to the Catholic press from time. Just now eight students are working on articles for the Christmas number of the "*New World*".

The committee on distribution and dissemination have a similar purpose, the one confining its interest to the students by keeping a "*take one*" box stocked with free reading matter, the other taking magazines and periodicals to hospitals and the home of the aged.

The committee on public library urges students to take Catholic books from the public library. Their slogan or principle is "*You must keep Catholic books out of the public library to get them in.*"

These committees count on the support of the faculty, It is a well accepted principle here that Catholic education fails in an important element if it does not

succeed in interesting students in Catholic literature. "*Better a high school education with a taste for reading important Catholic periodical literature than a college education without it*" is the conviction of the professors of English, Economics, History, etc., who require "*America*" as a subsidiary text."

Fifth annual meeting of the Chilean Sodalities Talca, Chile. On November 21 and 22, the General Assembly or the **National Federation of Chilean Sodalities** was held at Talca.

These yearly gatherings, prescribed by the Statutes of the Federation, are not mere acts of piety, nor simply occasions to examine the progress of the Sodality, but devote much attention to the study of the social and religious problems, so important and necessary to present-day Chile.

The Assembly determined what the Sodalities should aim at as regards:

"*Religious Freedom in the State*", "*Vocations to the Priesthood and Religious Life*", "*The Family of the Worker*", "*The Betterment of Public Instruction*", *Strengthening the Catholic Press*", "*Suppression of Indecent Publications*", and "*Pagan Customs*".

The Sodalities determined to be well represented at the crowning of the Blessed Virgin of Mount Carmel on December 19th, as the Queen and special Patroness of Chile.

("*Ephemerides Marianas*" Chile, October 1926)

"**Boletin de La Anunciata**" is the monthly publication of the Marian Federation of Havana, the only association of its kind in Cuba. This is one of the most business-like Sodality bulletins that we have seen. It shows that the minutes of important meetings of the Marian Federation (of Sodalities of Our Lady) have been published in daily papers.

In the minutes of the Executive Board's meeting for October 29th, we read that The Director (Father George Camarero, S. J.) and the President General were authorized to continue **assisting the 100 families** of the students of the Anunciata Sodality's *Catechetical Center* and also of their *Night School for Workingmen*. (These families had suffered very much in the cyclone of October 20th). Doctor Echevarria, "*the medical providence*" of the poor Sodalist, had visited those families professionally.

Sodality Propagandists to Spread Sodality in towns of Spanish diocese of Tortosa. At a brillant assembly of Sodalities of Our Lady, held in Tortosa, Spain, last October, two thousand Sodalists were present, representing Sodalities the total membership of which reached ten thousand. One of the orators spoke on "*The Catechism Classes and the Sodalities.*" **The conclusions** reached with the approbation of Mgr. Bilbao, Bishop of Tortosa, were

1. To obtain the establishment of the Sodalities, if possible, in all parishes.
2. To establish them with the children of the catechism classes as the chief members.
3. To organize groups of propagandists in the chief centers of population who should go from village to village in their districts and work up new Sodalities.
4. To federate all the Sodalities and create a Secretariate which would put them all in touch with each other.

The Assembly closed with a procession of the major part of the Sodalities of the diocese, which was two hours in passing a given point.

Note: Crowded out of our issue for February, 1926, this tem was lost sight of in the printing-shop. We are glad to give it deserved publicity, even at a late hour. We would welcome other brief accounts of such apostolic activity. Editor.

Manila, P. I. The Ateneo Sodalities. Two thousand children and hundreds of hospital patients in the city of Manila, P. I., have had tangible evidence that the Sodality of Our Lady still exists and is a going concern. One proof lay in the *5.000 Christmas presents* which they received, valued at 2.167 Philippine pesos, and contributed by the Ateneo Sodalists as a result of personal sacrifice, and of Sodalist appeals made to over 1.000 persons in and around Manila.

The second and even better proof of the Sodality's existence and worth, lay in the kindness and Christian charity which sent the Sodalists *in person* to cheer the children and the sick by their Christian cheerfulness and sympathy. It is indeed a pleasure to feel that the fine Sodality spirit of last year still lives and brings forth good fruit.

The Sanctuary Section provided *new cassocks* for its members with the box-office receipts of a play which it staged.

Four hospitals were cheered by the kind words and sympathy of the *Hospital Section*, which distributed articles of devotion, apples, oranges and tobacco.

"*College Sodalists*" had no chance to act as *a single body*, but they made *their leadership* felt in the above Sections.

The Second Division Sodality, reports 18 members in the Sanctuary, 8 in the Hospital and 11 in the Catechetical Sections.

"*Vocations to the Priesthood*" is the special object of the prayers of the Junior Day Scholars' Sodality.

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Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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